Hijab

Compiled by
Abdulaziz Addwesh

May Allah forgive his and his parents' sins

Hijab

Compiled by
Abdulaziz Addwesh
May Allah forgive his and his parents' sins

King Fahd National Library Cataloging -in- Puplication Data

Addaweesh, Abdulaziz bin Muhammad

Hijab (veil). - Riyadh.

48 P., 12 X 17 Cm.

ISBN: 9960-36-626-x

1- Hijab (Islam)   2- Veiling and Unveiling

I - Title

219,1 dc   3826/20

Legal Deposit no. 3826/20

ISBN: 9960-36-626-x

Book Contents

INTRODUCTION

All Praise is due to Allah, and blessings and peace be upon the Messenger of Allah, His Family, Companions and His Followers to the Day of Resurrection.

One of the major issues in Islam which many Muslims have a lot of arguments about is the issue of "*Hijab*". These arguments occur because of two reasons, namely: 1) the lack of complete understanding of this issue and 2) the lack of knowledge or ignorance of the proofs of the obligation of "*Hijab*" in the Qur'an and the *Sunnah*. In this booklet, I tried, with the help of Allah, to put together all these arguments among Muslims on the issue of "*Hijab*" in focus. First, I gave the exact definition of the word "*Hijab*" in its correct meaning in the Arabic Language and cited some *Ayaat* (Verses) from the Qur'an to show how Allah ﷻ the Almighty uses the word and thus makes its meaning more clear for the understanding of all Muslims. Second, I cited the proofs of the obligation of "*Hijab*" in the Qur'an and the *Sunnah*. Third, I listed the proofs of those who claim the legality of exposing the woman's face and then, I stated

the corresponding explicit answers based on the Qur'an and the authentic *Sunnah* to disprove their claim. With this presentation, I hope that Muslims all over the world will come to agreement and unity instead of argument and/or misunderstanding if not falling into disputes. After all, Islam is a divine message that calls the whole mankind to the worship of One God, Allah ﷻ the Almighty. Such worship, which includes, obedience to Allah's Law (like the obligation to wear "*Hijab*" for women) must be based on the Qur'an and the authentic *Sunnah* of Prophet Muhammad ﷺ. Let us always be guided with the following Qur'anic verses to obey Allah ﷻ and His Messenger ﷺ:

> " فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت و يسلموا تسليما "
>
> " *But no, by your Rubb (Sustainer), they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*" (4:65)

" و ما كان لمؤمن و لا مؤمنة إذا قضى الله و رسوله أمراً أن يكون لهم
الخيرة من أمرهم و من يعص الله و رسوله فقد ضل ضلالاً مبيناً "

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger he has indeed strayed into a plain error." (33:36)

" يا أيها الذين أمنوا أطيعوا الله و أطيعوا الرسول و لا تبطلوا أعمالكم "

"O you who believe! Obey Allah, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds." (47:33)

Definition of Hijab

It is very clear that it is mandatory for every Muslim to understand his/her faith the correct way. This means to have authentic knowledge of Islam based on the Qur'an and the *Sunnah* so that we can follow what Allah ﷻ and His Messenger ﷺ have commanded us to do and refrain ourselves from committing sins because of disobedience. The best way to learn and practice Islam correctly is by knowing and understanding at least the correct meaning of the Holy Qur'an and the Sunnah of Prophet Muhammad ﷺ in Arabic, if not learning the language of the Qur'an itself. We have to understand that no matter how much efforts were put to translate the Holy Qur'an, the *Sunnah* of Prophet Muhammad ﷺ or the right deductions by the renown Muslim scholars of these two revealed sources of knowledge and guidance to other languages there will always be errors because of misinterpretation of the meanings of the words. It is in this context that I tried to give the real/explicit meaning of the word "*Hijab*" in Arabic. If we look at the meaning of the word "*Hijab*" (حجاب) in the dictionary we learn that the word means "veil",

"screen", "cover(ing)" or "curtain" (see Al Mawrid: A Modern Arabic English Dictionary, 1992 p. 453).

The meaning of the word "*Hijab*" becomes more clear to mean "covering" which also means "veil" as Allah ﷻ Himself uses the term. As stated in the Qur'an Allah ﷻ tells us:

> "وما كان لبشر أن يكلمه الله إلا وحياً أو من وراء حجاب"
>
> *"It is not given to any human that Allah should speak to him unless (it be) by inspiration, or from behind a Hijab (covering)."* (Qur'an 42:51)

From the above verse, Allah ﷻ clearly mentions the word *Hijab* to mean covering. He makes it very clear to us that no one has spoken to Him directly face to face while seeing His face but there was always a *Hijab* (covering or veil) between Him and the one who spoke to Him. In fact, even Prophet Muhammad ﷺ Allah's Prophet and Messenger to the whole mankind did not see Allah ﷻ. After Allah ﷻ honored the Prophet ﷺ to have ascended to the highest Heaven, and given him the privilege to speak to Himself, one of his Companions asked him whether he has seen Allah ﷻ. The following authentic *Hadith* tells us:

Abi-dhar ﷺ رضي الله عنه *narrated that he asked Allah's Messenger* ﷺ: *"Did you see your Rubb (Sustainer)?" He* ﷺ *replied: "* رأيت نورا *" "I saw light."* (Reported by Muslim)

Also Aishah ﷺ رضي الله عنها said:

" If anyone tells you that Muhammad ﷺ *has seen his Rubb (Sustainer), he is a liar for Allah said: "* لا تدركه الأبصار *" 'No vision can grasp Him' (6:103)."* (Al-Bukhari)

Another verse, in chapter Al-Mutaffifin, verse 5, Allah ﷻ uses the word *Hijab* when He says:

" كلا إنهم عن ربهم يومئذ لمحجوبون "

"Nay! Surely they (evil-doers) will be Mahjobon (covered/veiled) from seeing their Rubb that Day (the Day of Judgment)."

In the above verse, Allah ﷻ explains how the *Kafiroon* (Disbelievers) will be veiled (covered) from seeing Allah. Note that the word used here by Allah is *"Mahjoboon"* which comes from the verb *"Hajba"* which means "prevent from seeing".

In another verse, Allah ﷻ says:

وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنـــون بـــالآخرة" حجابـــا مســـتورا"

"And when you (Muhammad) recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible Hijab (veil or covering)." (Qur'an 17:45)

The word *Hijab* in this verse means 'O Muhammad you will not be seen by the *Kafiroon* (Disbelievers) when you recite the Qur'an. Note that the the above verse (17:45) was revealed as the result of the following incident in the life of the Prophet ﷺ:

> *Narrated Sa'ead bin Jubair* رضي الله عنه *"When Chapter 111 was revealed, the wife of Abu Lahab came looking for the Prophet ﷺ while he was sitting with Abu Baker. Abu Baker said to the Prophet ﷺ. "I prefer you hide from her or leave as she is coming for you and she might harm you." The Prophet ﷺ said which the meaning of is translated as: 'There will be a screen set between her and I." So, she did not see him..." (Reported by Abu Ya'ala).*

In brief, as stated in the Qur'an, the word *Hijab* means to veil or cover something from being seen by others, so when we say that the

Muslim woman must wear *Hijab*, we mean that she must cover her face so as not to be seen by men who are not her *mahram* (those whom she is forbidden to marry permanently). It does not mean, the way some Muslims understand, that *Hijab* means covering the woman's hair only because if the word *Hijab* means covering the hair only, then when Allah stated in the Qur'an in chapter 42 verse 51 that no one will be spoken to by Allah except behind *Hijab*, it would mean that they will see His Face, which is absolutely incorrect.

Indeed, in this world no one has seen Allah ﷻ. Even Prophet Moses and Prophet Muhammad ﷺ whom Allah ﷻ has given the privilege to speak with did not see the Almighty. However, in the eternal world, Allah ﷻ will reward the Muslim Believers to see Him, which is then the supreme success and Allah will be pleased with them and they with Him as He said in the Qu'ran:

"للذين أحسنوا الحسنى و زيادة"

"For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the countenance of Allah)." (10:26)

In line with the above Qur'anic Verse are *Ahadith* that tell us that Allah ﷻ will reward the righteous Believers the highest honor and privilege to see His Face. This means He will unveil His Face (remove his *Hijab* or covering). One of these *Ahadith* is the following:

'Abdullah ibn Umar narrated that Allah's Messenger ﷺ said : "إن أدنى أهل الجنة منزلة لمن ينظر إلى جنابه و زوجاته و نعيمه و خدمه و سرره مسيرة الف سنة و أكرمهم على الله من ينظر إلى وجهه غدوة و عشية ثم قرأ رسول الله صلى الله عليه وسلم (وجوه يومئذ ناظرة . إلى ربها ناظرة)"

"The lowest in station among the inhabitants of Paradise will be he who looks at his gardens, his wives, his bliss, his servants, and his couches stretching a thousand years' journey, and the one who will be most honored by Allah will be he who looks at His face morning and evening." He then recited, "Faces on that day will be bright, looking at their Rubb (Sustainer)." (Reported by Tirmidhi 5657 and Ahmad)

Proofs of the Obligation of *Hijab*

For the enlightenment of all Muslims, let us know the concrete proofs from the Qur'an and the authentic *Sunnah* on the obligation of *Hijab* for Muslim women. First let us try to understand fully what the Qur'an says about the required *Hijab* for women. Then, let us know the proofs from the reported *Sunnah* that are authentic. In other words let the words of Allah ﷻ and His Messenger ﷺ guide us as to how women in Islam must be covered. In this way, we get divine guidance that will unite our different arguments/positions on the issue of *Hijab* for women.

Proofs from the Qur'an

First Proof: Allah ﷻ said in the Qur'an
وقل للمؤمنات يغضضن من أبصارهن و يحفظن فروجهن ولا يبدين زينتهن إلا ما
ظهر منها وليضربن بخمرهن على جيوبهن .. الآية "
'And tell the believing women to lower their gaze (from looking at forbidden things) and not to show off their adornment except only

that which is apparent (like both eyes for necessity to see the way, gloves, head cover or apron, etc) and to draw their veils all over *Juyubihinna* (i.e. their bodies, faces, necks, and bosoms, etc) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers, or their brother's sons, or their sister's sons, their (Muslim) women (i.e. their sisters in Islam) or the (female) slaves whom their right hands posses, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers that you may be successful' (24:31).

In the above verse, there are three proofs of the obligation of *Hijab* (covering the woman's face):

- A) Allah's saying:

"ولا يبدين زينتهن إلا ما ظهر منها"

"And not to show off their adornment except only that which is apparen." Here Allah forbids the women to show off their adornment absolutely except that which is apparent, such as their outer clothes, this is the translation of Abdullah bin Mas'aud

رضـي الله عنـه of this verse. Also, looking at this verse, we see that Allah stated "الا مـا ظـهر منـها" *"Except only that which is apparent"* and He did not state "إلا مـا أظـهرن منـها" "Except only that which they expose"' because what is exposed is something you cannot hide but what appears is under your control, you can hide it if you wish to do so and you can show it off if you wish; so, woman can only show off their outer clothes because they cannot hide them even if they wish.

- B) Allah's saying:

وليضربن بخمرهن على جيوبـهن"

"And to draw their veils all over their body, face and necks." The woman's veil is what she puts over her head, so if she is ordered to draw her veil all over her body starting from the head ending at the toes, then her face will be the first part of her body to be covered. Also it is common sense that the beauty of the woman is her face, so how would Allah ﷻ command the woman to draw her veil over her body to prevent others from looking at her beauty and at the same time He will permit her to expose her face? This is logically senseless.

- C) Allah's saying

"ولا يضربن بأرجلهن ليعلم ما يخفين من زينتهن"

"And let them not stamp their feet so as to reveal what they hide of their adornment."

During the pre-Islamic period, women used to wear anklets and they would stamp their feet on the ground to develop a sound with their anklets in order to attract the attention of men, so Allah ﷻ made it forbidden on Muslim women to do this act . If women are forbidden to stamp their feet on the ground to avoid infatuating men, then how about exposing their face? So which is more attractive to men, to hear the sound of the anklets or to see the woman's face? Obviously the face of the woman is more attractive. Given this reality, how could it be possible to permit women to expose their faces where at the same time they are forbidden to stamp their feet?. This is a very clear proof that the woman's face must be covered whenever strange men or non-mahram are present.

Second Proof: Allah said in the Qur'an

"يا أيها النبي قل لا زواجك وبناتك ونساء المؤمنين يدنين عليهن من جلابيبهن ذلك أدنى أن يعرفن فلا يؤذين و كان الله غفورا رحيما"

"O prophet! Tell your wives, daughters, and the women of the believers to draw their cloaks (veils or coverings) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way).

That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful."'(33:59).The purpose of the revelation of this verse is that the women at the Prophet's time used to walk outside Al-Madinah when they had to answer the call of nature because they did not have restrooms in their homes and there were some wrong-doers who used to follow the women slaves when they walk outside the town to answer the call of nature and harass them. There were cases, however, were they would harass the free women thinking they were slaves, so Allah ﷻ revealed this verse to command the Prophet's wives, daughters, and the believing women to cover themselves in order to be distinguished from the slaves women. Ibn Katheir رحمه الله, said regarding this verse: "Allah ﷻ commanded His Messenger ﷺ to order the believing women especially His wives and daughters for their honour, to draw cloaks on themselves to be distinguished from the non-Muslim women and women slave." The word "*Jilbab*" (cloak) means the cover over the veil (*yashmak*), according to the following translators of Qur'an: Ibn Mas'aud رضي الله عنه, Obidah, Qatadah, Al-Hasan Al-Basrey, Sa'eid bin Jubair, Ibrahim Anna'kahy, and Atta Al-Kahrasany.

Narrated Alli bin Aby Talhah, that Ibn abbas said " Allah ﷻ has commanded the believing women when they leave their houses for a necessity to cover their faces. Mohammad bin Seareen (a great scholar) said, I asked Obidah As-Slmany about the meaning of Allah's saying " يدنين عليهن من جلابيبهن " (Draw their cloaks all over their bodies), so he covered his face and head while exposing his left eye. Also many Muslim scholars such as Abu Baker Arrazy (died on 370H), Emmad Ad-Deen At-Tabri (died on 516H) Imam Al-Bagawi (died on 516H), Ibn Al-Jawzy in his Tafseer (explanation) of Qur'an (died on 597H), Sheikh Al-Islam ibn Taymiah (died on 728H) and many other scholars said the meaning of this verse is for the woman to cover her face when non-mahram men are present. With all of these proofs, we see that this verse, with no doubt, means that the Muslim woman must wear a *Hijab* (covering or veil) so as to cover her whole body from head to toes.

Third Proof: Allah ﷻ said in the Qur'an "وإذا سألتموهن متاعا فسألوهن من وراء حجاب ذلكم أطهر لقلوبكم وقلوبهن" *"And when you ask them (the Prophet's wives) for anything you want, ask them from behind a Hijab (veil). That is pure for your hearts and for their hearts."* (33:53) This verse, which was revealed in the fifth year after *Hijrah*, tells us that *Hijab* means

covering all parts of the body including the face and there is no dispute between the scholars that this verse means covering the face with the rest of the body. But the dispute is about one issue whether this verse is restricted only to the wives of the Prophet ﷺ? Or is it for all Muslim women? Imam At-Tabri, the greatest Scholar of the Qur'an (made scholarly commentaries/explanations of the Qur'an) stated in his Book of Tafser regarding this verse "When you ask the Prophet's wives and the believing women whom are not your wives, ask them from behind a hijab (veil) and do not enter their homes (while they are inside the house alone), this is purer for your hearts and their hearts". So this verse is a rule, which is not for the Prophet's wives only but for all Muslim women. This verse (33:53) and verse (33:59) have one relation, that is, in verse 33:53 Allah ﷻ stated "وإذا سألتموهن فسألوهن من وراء حجاب " the scholars agreed that this verse means that the Prophet's wives must cover their bodies including the faces and in verse 33:59 Allah ﷻ stated :

"يا أيها النبي قل لإ زواجك و بناتك و نساء المؤمنين يدنين عليهن من جلابيبهن"
commanding the Prophet ﷺ to tell his wives, daughters, and the believing women to cover themselves. The point here is, how could we say that in verse 33:53 it means that the

Prophet's wives must cover their faces and in verse 33:59 it means they have to cover their bodies except their faces and the hands? If we say this, then we mean that the Qur'an means one thing in one verse and means another thing in other verse where both verses concern the same rule. To confine our interpretation of the said verses in this kind of thinking is absolutely wrong because the verses in the Qur'an confirm each other and not to contradict each other.

Fourth Proof: Allah ﷻ said in the Qur'an:

و القواعد من النساء اللاتي لا يرجون نكاحا فليس عليهن جناح أن يضعن ثيابهن غير متبرجات بزينة و أن يستعففن خير لهن و الله سميع عليم"

"And as for women past child bearing (and do not have monthly period) who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (not to discard their outer clothing) is better for them. And Allah is All Hearer, All Knower." (24:60) The proof in this verse, is that Allah ﷻ had negated the sin on the old women (those who had past childbearing age and have no attraction to men) if they discard their outer clothes under the condition that they do not show their adornment. It is obvious that the meaning of this verse is to discard the outer clothing but not all the clothing because she will be nude. So the

elderly women can expose their faces and hands (in the presence of men who are stranger or non-*mahram*) if they wish but if they refrain on showing their faces it is better for them. Imam At-Tabri stated, when Allah ﷻ said " فليس عليهن جناح أن يضعن ثيابهن " 'It is no sin on them if they discard their outer clothing', it means there is no sin on them if they discard their veils and their gowns (*abaya*). Also Imam Abu Ya'ala said "In this verse there is a proof that it is permissible for the elderly women to expose their faces and hands in the presence of men but not their hair because it is forbidden on them as it is forbidden on young women." Sheikh Abdulaziz bin Baaz said regarding this verse "Allah informs that the elderly women who are not in the interest of marriage (because of their old age) are not to be counted for misdemeanor for removing their clothes (coverings or veils) off their faces and hands as long as they are not exposing their adornments" . So it is clear to understand from this point that the elderly women who are allowed to expose their faces and hands must still observe modesty by not exposing their adornments. It must be noted that Allah ﷻ has encouraged them to observe *Hijab* (full covering of their bodies which includes covering of their faces) when He ﷻ says: " وأن يستعففن خيرا لهن " "*But to refrain (not to discard their outer clothing) is better for*

them." If Allah ﷻ has encouraged elderly women (who by nature do not appear attractive to men) not to remove their veils (covering) from their faces, so how about young and pretty women?

Proofs from the Authentic Sunnah

First Proof: Aishah ﷺ said: *"May Allah bestow His Mercy on the early emigrant women when Allah ﷻ revealed,* " وليضربن بخمرهن على جيوبهن " *'They should cover (draw their veils over) their bodies, faces, necks, and bosoms,' (24:31) — they tore their Muruts (a woolen dress, or a waist -binding cloth or an apron, etc.) and covered their faces with those torn Muruts."* (Reported by Al-Bukhari).

Safiya bint Shaiba ﷺ narrated that *"Aisha* رضي الله عنها *used to say: "When the verse:* " وليضربن بخمرهن على جيوبهن" *`They should cover (draw their veils over) their bodies, faces, necks, and bosoms (24:31)' was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth."* (Reported by Al-Bukhari and Abu Dawud).

The above quoted authentic *AHadith* actually tell us how Muslim women at the time of the

Prophet ﷺ obeyed Allah ﷻ and subsequently implemented the obligation of *Hijab*. If this verse has a different meaning to it, then the Prophet ﷺ or at least Aishah (one of the Mothers of the Believers) would have informed or corrected them of the real interpretation of *Hijab*.

Second Proof: The Prophet ﷺ said " المرأة عورة " *"The woman is awrah (private part, one who is forbidden to be exposed)."* (Reported by At-Tirmithi and said it is an authentic Hadith). Sheikh Hamoud At-Towaigry said "This *Hadith* proves that all parts of the woman's body is '*awrah*' (private, not to be seen or exposed) to men who are not '*mahram*' (Mahram means those whom she is forbidden to marry permanently. See V 23 Ch 4) to her, this includes her face and every part of her body". It was reported that Imam Ahmed bin Hambal said " the woman's nail is *'awrah'* and when she leaves her home, she must not expose any part of her body, not even her shoes, because the shoes describe the feet, and I also prefer that she put a button on her sleeve at her hand, so that no part of her body will be seen by others." Sheikh Al-Islam bin Taymiah said "Imam Ahmed said 'Every part of the woman is an *awrah* even her finger nails.'" Sheikh Al-Islam also said

" this is also the choice (what Imam Ahmed said) of Imam Malik."

Third Proof: Narrated Ibn Umar ﷺ *Allah's Messenger* ﷺ said:

"لا تنتقب المرأة المحرمة ولا تلبس القفازين"

"*A woman who is on the state of Ihram (during Hajj or Umrah) must not wear a niqab (covering the face except the eyes) or gloves.*" (Reported by Al-Bukhari, Malik, At-Tirmidai, Abu Dawood, and Ahmed). Abu Baker bin Al-Arabi said " In the *Hadith* of Ibn Umar, when the Prophet ﷺ said (لا تنتقب المرأة) 'the woman must not wear *niqab*' that is because covering the woman's face is obligatory on every woman who is not elderly except in *Hajj* (and when praying where no man who is not her mahram sees her)".

Fourth Proof: 'Aishah ﷺ said: *"Men on camels used to pass by us while we were with the Prophet ﷺ and in the state of ihram. We would cover our faces with our gowns when they passed by us, and then uncover them again."* (Reported by Abu Daw'ud and Ibn Majah) 'Ata, Malik, AthThawri, Ash-Shafi'i, Ahmad, and Ishaq hold that it is permissible

for women to cover their faces in the state of *ihram*. (Fiqh us Sunnah 5.49)

From the mentioned two *Hadiths* it is very clear that during *Hajj* the woman should draw part of her '*kimar*' (piece of clothes) over her head and face so as to avoid being seen by men who are not her *mahram*. Also Sheikh Al-Islam bin Taymiah said: "This is a proof that *niqab* and gloves were known to women who were not on the state of *Ihram* which requires covering their faces and hands". And he also said: "There are two opinions in the school of thought of Imam Ahmed bin Hanbal regarding the woman's face while she is on the state of *Ihram*: the first one it is like the man's head (while on the state of *Ihram*) it must not be covered, the second, the woman's face is like the man's body (while on the state of Ihram, the man must cover his body but he cannot wear any clothes that fits on. In other words clothes that have been sewed to fit on the body parts like pants, shirt, etc.) where it cannot be covered with '*niqab*' which was made to fit the body, this opinion (the second one) is the correct one because the Prophet ﷺ made the '*niqab*' and the gloves forbidden and women used to draw on their faces with something that covers the face and hands (while on the state of *Ihram*) but without wearing a piece of

cloth that fits on the part of the body, as it is the same for men (during *Ihram*) they cannot wear pants (or any piece of cloth that fits on)". Ibn Al-Qaim said: "When the Prophet ﷺ made it forbidden on women to wear '*niqab*" and gloves in *Hadith* narrated by Ibn Umar, it is a proof that the woman's face is like the man's body (during *Ihram*) not the same as the man's head (during *Ihram*). Therefore, it is forbidden on women to wear anything that was made to fit on the face such as '*niqab*' whereas on the other hand it is not forbidden on her to cover her face with a '*Jilbab*' (veil) or something alike. It has not been reported that the Prophet ﷺ had said even one letter regarding the obligation of exposing the woman's face during *Ihram.* ". He also said " How can it be forbidden on the woman to cover her face and at the same time she was commanded by Allah that she must draw her '*Jilbab*' (veil), so who will she not be known?". Ibn Hajer reported in 'Fatah Al-Bari' that Ibn Al-Munther said "They (the scholars) agreed that the woman during '*Ihram*' can wear sewn (stitched) clothes and shoes, and she covers her head and her hair except her face she must draw a piece of cloth over it to cover it from non-*mahram*.

Fifth Proof: Narrated Ibn Umar ﷺ *Allah's Messenger* ﷺ *said*

"من جر ثوبه خيلاء لم ينظر الله إليه يوم القيامة" فقالت أم سلمة : فكيف تصنع النساء بذيولهن و قال: "يرخين شبرا" قالت : إذا تنكشف أقدامهن قال : " فيرخينه ذراعا لا يزدن"

"On the Day of Resurrection, Allah will not look at the one who trails his loincloth out of arrogance' Umm Salamah ﷺ *asked: what should women do with the hem of their clothes? He* ﷺ *said: "They may lower them a hand's span." she said: "But their feet would still remain exposed." He* ﷺ *said "Let them lower those equal to an arm's length but not more than that."* (Reported by Abu-Dawood, At-Tirmidhi, An-Nssai, Imam Ahmed, and At-Tirmidhi said this *Hadith* is authentic). Imam At-Tirmidhi said: "In this *Hadith*, there is a permission for women to trail their clothes so they will be covered." And Imam Al-Baihaqi said: "This *Hadith* is a proof for the obligation of covering the woman's feet." Sheikh Mohammad bin Salih Al-Othaimeen said "In this *Hadith*, there is a proof that the women are obligated to cover their feet and this ruling is known to the companions' wives. The foot is less attractive than the face and hands without any doubt. This Wise Faith (Islam) rejects to obligate covering what is less attractive(the feet) and permit exposing what is more attractive(the face)."

Aishah ﷺ said:

"كان الركبان يمرون بناء و نحن محرمات مع الرسول صلى الله عليه و سلم فإذا ا
حاذونا سدلت إحدانا جلبابها على وجهها من رأسها فإذا جاوزونا كشفناه"

" The Camel Riders during Hajj) used to pass us while we were on the state of Ihram with the Messenger of Allah ﷺ and when they were parallel to us, each one of us (women) would lower down her Jilbab (veil) over her face, and when they pass us she would uncover her face" (Reported by Ahmed, Abu-Dawood, and Ibn Majah). Sheikh Mohammad bin Salih Al-Othaimeen said regarding this *Hadith* " The saying of Aishah ﷺ (when they are parallel to us, each one of us would lower down her *Jilbab* over her face) is a proof of the obligation of covering the woman's face". Also, when she said " One of us" this means anyone of the women who were with them and not for the Prophet's wives only. With all the above proofs from the Qur'an and the authentic *Ahadith*, we can therefore conclude that indeed, Muslim women are obligated to cover their faces and hands. This is because Islam enjoins men and women to guard their modesty for their eternal success. Allah ﷻ says:

" قد أفلح المؤمنون . الذين هم في صلاتهم خاشعون . و الذين هم
عن اللغو معرضون . و الذين هم للزكاة فاعلون . و الذين هم

لفروجهم حافظون . إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير
ملومين . فمن أبتغى وراء ذلك فأولئك هم العادون . والذين هم
لأماناتهم و عهدهم راعون . والذين هم على صلواتهم يحافظون .
أولئك هم الوارثون . الذين يرثون الفردوس هم فيها خالدون"

"Successful indeed are the Believers: those who humble themselves in their prayers; who avoid vain talk; who are active in giving zakat; ***who guard their modesty****, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess for (f in their case) they are free from blame. But those whose desires exceed those limits are transgressors; those who faithfully observe their trusts and their covenants, and who (strictly) guard their prayers; these will be the heirs, who will inherit Paradise. They will dwell therein (forever)."* (Qur'an, 23:1-11)

Arguments by those Who Legalize Exposing Muslim Woman's Face

Some Muslims have a dissenting opinion regarding the obligation of *Hijab* and they say they have some proofs from the Qur'an and the *Sunnah* to legalize exposing the woman's face. Let us examine very carefully the following "proofs" as to their relevance and authenticity to make the issue of *Hijab* very clear to all Muslims especially those who are searching for the truth:

First Argument: Allah ﷻ stated in the Qur'an: "ولا يبدين زينتهن إلا ما ظهر منها"

"And not to show off their adornment except only that which is apparent." (24:31). They say this verse is a proof that the woman can expose what is apparent from her, that is the face and the hands as 'Abdullah ibn 'Abbas explained it by saying: "Except only that which is apparent means the face and hands". The answer to this is as follows: They extract this saying of Ibn Abbas from what has been reported by Ibn Jareer At-Tabri he said, Ibn Abbas said about this verse "And not to show off their adornment except only that which is

apparent" means "Kohl (eyeliner) and ring." This report of At-Tabri, has one person in the chain of the narrators who is weak, his name is Muslim bin Kisan Addabi Al-Kuffy. Ibib Hajjer Al-Asqalani said "Muslim is weak narrator." Also Imam Ahmed bin Hanbbal said about him "His (Muslim) Hadith should not be written." Imam Al-Bukahri commented also about Muslim bin Kisan Addabi Al-Kuffy: "They (the scholars of Hadith) talked about him (meaning the *Ahadith* he narrated are weak)." So with this narrator (Muslim) being in the chain of the narrators of the saying of Ibn Abbas, we see that this report is weak and it cannot be taken into as a sound proof. There is another way of this saying of Ibn Abbas that was reported by Imam Al-Baihaqi, he said in his book "*Assunnan Al-Koobra*" Ibn Abbas said regarding this verse "And not to show off their adornment except only that which is apparent" means 'what is in the face and hands'. Also in this way of the reporting of the saying of Ibn Abbas, there are two weak narrators, the first one is Ahmed bin Abduljabar bin Mohammad Al-Ataradi, whom Ibn Hajjer said about him "He is weak" and Imam Athahabi said about him "More than one scholar agreed he is weak." Also no less than his son (Ahmed's son), Abdurahman bin Ahmed Al-Ataradi, who

said about his father: "I wrote from him but I stopped telling of what he said because of what people said about him (being weak)." The second man in this chain is Abdullah bin Muslim bin Harmooz Al-Makki, whom Ibn Hajjer said about him "He is weak" and Imam Athahabi said about him "Ibn Ma'ain said he (Abdullah bin Muslim) is weak and Ibn Al-Madiny said he is weak twice." So none of what has been reported in believed of Ibn Abass regarding this verse by saying "What should be apparent is the face and hands" is authentic. On the other hand, it has been reported that Abdullah Ibn Mas'aud said the meaning of "And not to show off their adornment except only that which is apparent" is "the clothes", this report is authentic as reported by Ibn Jareer, Ibn Shaibah and Al-Hakim and he said authentic on the conditions of Muslim; and Imam Athahabi agreed with him. Sheikh Mohammad bin Salih Al-Othaimeen said regarding this situation: "If we agree that what Ibn Abass said is the correct one when he said "The face and hands to be exposed", this can only be taken as an accepted proof if there was no different opinion of another Companion that opposes to his opinion. If another Companion opposes him, we must follow what other (authentic) proofs give preference over. So here in this case, the

opinion of Ibn Abass (which was found not authentic) has been opposed by the opinion of Ibn Mas'aud (based on authentic report) so we must follow what other proofs say.

Second Argument: What has been reported by Abu-Dawood, أخرج أبو داود في سننه قال حدثنا يعقوب بن كعب الأنطاكي و مؤمل بن الفضل الحراني قالا أخبرنا الوليد عن سعيد بن بشر عن قتادة عن خالد قال يعقوب أبن دريك عن عائشة رضي الله عنها ان أسماء بنت أبي بكر رضي الله عنها دخلت على رسول الله صلي الله عليه وسلم و عليها ثياب رقاق فأعرض عنها رسول الله صلى الله عليه وسلم و قال " يا أسماء إن المرأة إذا بلغت المحيض لم يصلح أن يرى منها إلا هذا و هذا " و أشار الى وجهه و كفيه."

He said, Yaqoub bin Ka'ab Al-Antaki and Mua'amal bin Al-Faddil Al-Harrany informed me that Alwalead informed them, he reported from Sa'eid bin Basheer, he reported from Qatadah, he reported from Khalid bin Duraik he reported that *Aisha* رضي الله عنها *said "That Asma bint Abu-Bakar* رضي الله عنها *walked into the Prophet* ﷺ *wearing soft(thin) clothes, then He* ﷺ *turned his face away (from her) and said which the meaning of is translated as: 'O Asma, when the woman reaches the age of puberty it is not permissible to see any part of her body except this and this.' He* ﷺ *pointed to her face and hands."* (Reported by Abu Dawud) They say this *Hadith* is a clear proof for permitting Muslim women to

expose their faces and hands. Many Muslim women, including the pious among them, believe in them without knowing that the said *Hadith* is weak in two ways. First, there is a disconnection in the chain of narrations (this means one of the narrators of the *Hadith* did not meet the one he claimed he heard from him). In the chain of the narrators of this *Hadith* as it has been compiled by Abu-Dawud himself, he said "Khalid bin Duraik did not hear from Aishah ﷺ ". Second, in the chain of the narrators, there is Sa'eid bin Basheer whom Ibn Hajeer, Ibn Ma'ain, An-Nassai, Ali bin Al-Madiny and Ibn Hiban said "He is weak." Therefore, those who claim this *Hadith* as a proof for Muslim women to expose their faces and hands to their non-*mahram* must stop from propagating the idea as the said *Hadith* is weak and therefore to be disregarded as a proof.

Third Argument: Narrated Jabir bin Abdullah ﷺ رضـي الله عنـه: شهدت مع رسول الله صلى الله عليـه وسلم الصلاة يوم العيد فبدأ بالصلاة قبل الخطبة بغير أذان و لا إقامة ثم قام متوكئـا على بلال فأمر بتقوى الله و حث على طاعته و وعظ الناس و ذكرهم ثم مضى حتى أتى النساء فوعظهن و ذكرهن فقال تصدقن فإن أكثركن حطب جهنم. فتكلمت امرأة من سطة النساء سفعاء الخدين فقالت : لم يا رسول الله قال: لأنكن تكثرن الشكاية و تكفرن العشير. قال: فجعلن يتصدقن من حليهن يلقين في ثوب بلال من أقراطهن و خواتمهن ."

"I attended the prayer with Allah's Messenger ﷺ on the Eid-el-Fitr Day, He ﷺ commenced with the prayer before Khutba (sermon) without Athan or Iqamah. He ﷺ then stood up leaning on Bilal and He ﷺ commanded them to be pious to Allah. He ﷺ exhorted them on obedience to Him and preached to the people and admonished them. Then He ﷺ proceeded to the women. He ﷺ preached to them and reminded them and asked them to give alms, for most of them are the fuel of Hell. A woman sitting in the middle of the women, with black spot on the cheek stood up and said: "Why is it so, Messenger of Allah?" He ﷺ said: "For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments, such as their earrings and rings which they threw on the cloth of Bilal." (Reported by Al-Bukahri and Muslim). They say when Jabir رضي الله عنه said in this *Hadith* "A woman with black spot on the cheek" it is a proof that she was exposing her face, and if she was covering her face he would not have seen her face. There are two possibe answers to this. First, there is no proof in the *Hadith* that indicates that the Prophet ﷺ saw the woman without *Hijab* and he ﷺ approved it, but only Jabir saw her face and that is because, maybe her *Hijab* fall off her face, or because she was in the middle of the

women, she took off her *Hijab* or another possibility that she was an old woman who is permitted to expose her face as stated in the Qur'an:

"و القواعد من النساء الاتي لا يرجون نكاحا فليس عليهن جناح أن يضعن ثيـــابهن غير متبرجات بزينة و إن يستعففن خيرا لهن و الله سميع عليم"

"And as for women past childbearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such away as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower" (24:60) It must be noted further that this story was reported by many companions other than Jabir, and neither one of them had mentioned this woman exposing her face except Jabir. Also Imam Muslim in his Authentic Book, reported those who narrated this story beside Jabir, they are Abi Sa'eid Al-Kuhdri ﷺ, Abdullah Ibn Abass ﷺ, and Abdullah Ibn Umar ﷺ. Neither one of them reported that he saw the woman's face. Also this story was narrated by Abu-Hurairah ﷺ and Abdullah bin Mas'ud ﷺ without mentioning the woman's face. So here five companions reported this story and they all said what Jabir ﷺ said but neither one of them mentioned a

woman exposing her face, which makes it very clear that only Jabir ﷺ saw her face. We must note that for Jabir ﷺ to see her face does not make a profound argument for those who legalize exposing the woman's face, because it was not proven that the Prophet ﷺ saw the woman exposing her face and He approved her action. Besides, if indeed Jabir ﷺ saw her face, it must be noted that he only mentioned one woman's face, not majority of the women. This means that women (in general, with the exception of the woman that Jabir ﷺ saw) in those days wear *Hijab*.

Fourth Argument: Narrated Sahel bin Sa'ad ﷺ said:

أن امرأة جاءت رسول الله صلى الله عليه وسلم فقالت: يا رسول الله , جئت لأهب لك نفسي فنظر إليها رسول الله صلى الله عليه وسلم فصعد النظر إليها وصوبه ثم طأطأ رأسه . فلما رأت المرأة أنه لم يقض فيها شيئا جلست ... الحديث"

"A lady came to Allah's Messenger ﷺ and said : "O Allah's Messenger! I have come to you to offer myself to you (to marry her). He ﷺ raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down...etc." (Reported by Al-Bukahri and Muslim). They say that the Prophet ﷺ looked

at the woman and was not interested in marrying her and if she was not exposing her face, He ﷺ would not looked at her and then turned away from her. There are three logical and sound answers to these: First, there is nothing in this *Hadith* that states the woman was exposing her face, and for the Prophet ﷺ to look up and down at the woman does not necessary mean she was exposing her face and he ﷺ was looking at her body. Second, this story could be before the obligation of *Hijab*. Third, it is from the *Sunnah* for the man when he is interested in marrying a woman, to look at her face, so if this woman did expose her face in front of the Prophet ﷺ then it could be for this reason (i.e., to show her face to the Prophet ﷺ hoping that he would marry her).

Fifth Argument: Narrated Abdullah Ibn Abass رضي الله عنهما
أردف رسول الله صلى الله عليه وسلم الفضل بن عباس يوم النحر : خلفه على عجز راحلته , و كان الفضل رجلا وضيئا فوقف النبي صلى الله عليه وسلم للناس يفتيهم و أقبلت امرأة من خثعم وضيئة تستفتي رسول الله صلى الله عليه وسلم فطفق الفضل ينظر إليها و أعجبه حسنها فالتفت النبي صلى الله عليه وسلم و الفضل ينظر إليها فأخلف بيده فأخذ بذقن الفضل فعدل وجهه عن النظر إليها فقالت يا رسول الله إن فريضة الله في الحج على عباده أدركت أبي شيخا كبيرا لا يستطيع أن يستوي على الراحلة فهل يقضي عنه أن أحج عنه ؟ قال:"نعم"
'Al-Fadl bin Abbas رضي الله عنه *rode behind Allah's Messenger* ﷺ *as his companion rider*

on the back portion of his she-camel on the Day of Nahr (slaughtering of sacrifice, 10th day of the month of Dhul-Hijjah) and Al-Fadl was a handsome man. The Prophet ﷺ stopped to give the people verdicts (answers their question regarding Hajj). In the meantime, a beautiful woman from the tribe of Khath'am came to ask the Prophet ﷺ a question. Al-Fadl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Fadl was looking at her so the Prophet ﷺ held his hands backwards and caught the chin of Al-Fadl and turned his face (to the other side) in order that he should not gaze at her. She said: "O Allah's Messenger! The obligation of performing Hajj enjoined by Allah on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He ﷺ said "نعم" "Yes". (Reported by Al-Bukhari) They say that the woman in this *Hadith* was exposing her face at the presence of the Prophet ﷺ and He did not command her to cover her face. There are three sensible answers to this argumentation: First, there is no proof in this *Hadith* that states it is legal for men to look at women's face (women who are non-*mahram*) because the Prophet ﷺ did not approve the action of Al-Fadl رضي الله عنه when

he was looking at the woman but instead He ﷺ turned Al-Fadl's face to the other side so he will not be able to look at her. Imam An-Nawawi said: "One thing to be concluded from this *Hadith* is the forbiddance of looking at women". If someone would ask why did not the Prophet ﷺ command the woman to cover her face? The answer is, he ﷺ might have ordered the woman to cover her face but the narrator of this *Hadith* did not report it. Or he ﷺ did not tell it to her because not reporting something does not mean it did not happen. Second, this *Hadith* was narrated by Abdullah bin Abass ؓ who was not present with the Prophet ﷺ when this story occurred, because Abdullah bin Abass ؓ left for from Muzdalifah (a place in Makkah) at night and the Prophet ﷺ left at the morning as it has been reported by Al-Bukhari and Muslim and he was informed of this story by his brother Al-Fadl ؓ but his brother never told him the woman was exposing her face. Also when he said she was beautiful, does not necessary mean he saw her face, it could be because of her body or he could have seen a part of her skin. Note that granting that he really did see her beautiful face, it could be that by accident her veil fall down from her face since women on *ihram* are forbidden to wear *neqab* (as previously discussed) that can safely cover their faces.

However, we must remember that women as evident on the *Hadith* narrated by Aishah that they would cover their faces with their gowns whenever men who were non-*mahram* passed by and then uncover them again. From this, we can infer that Muslim women who follow Allah's commandment of *Hijab* must always find ways to cover their faces whenever non-*mahram* men are around. Having no *neqab* as in the case while in the state of *ihram* is not an excuse to display their faces. Third, this *Hadith* was also narrated by Ali bin Abi-Talib and Jabir bin Abdullah and was compiled by Imam Muslim but neither one of them mentioned anything about the beauty of the woman or that she was exposing her face.

Conclusion

Very clearly, Islam as the true religion gives concrete and profound answers to all problems and issues that bother mankind. One very good example of this is the issue of *Hijab*. From the number of Qur'anic *Ayaat* and authentic *Ahadith* cited in this work, we can conclude that indeed, *Hijab* is a religious duty that Allah ﷻ has enjoined to the believing women for their protection and success. It is a manifestation of woman's adherence to the Qur'an and the *Sunnah.* This means a concrete proof that she obeys Allah ﷻ and His Messenger ﷺ. It is a sign of her strength to protect her dignity and honor from the wickedness of some men and therefore the protection of the society where she belongs. Above all, it shows her preference for the life Hereafter to be among those who will be given the honor to see Allah's Face because of her firm belief and obedience to Allah ﷻ and His Messenger ﷺ. Brothers and sisters in Islam, now you have

found the truth about *Hijab* and it is for you to decide which path you want to take, the correct one or the other. For your guidance, however, always remember this *Hadith* when you are in doubt of any issue that concerns your faith: The Messenger of Allah ﷺ said :

"الحلال بين و الحرام بين وبينهما مشتبهات لا يعلمهون كثير من النلس فمن أتقى الشبهات استبرأ لدينه و عرضه و من وقع في الشبهات وقــع في الحرام"،

"What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honor blameless but he who falls into doubtful things falls into that which is unlawful." (Reported by Al-Bukhari and Muslim). Allah ﷻ knows best and peace be upon the Messenger of Allah, his family, companions and whoever follows his Path till the Day of Ressurection.

END

For any comments or corrections please contact me at:

Abdulaziz M. Addwesh
P.O. box 20824
Riyadh, Saudi Arabia 11465
Phone No: (5) 512-3992
Fax No: (1) 405-9387

محتويات الكتاب

الحجـــاب

جمـــع و ترتيب

عبدالعزيز بن محمد الدويش

غفر الله له ولوالديه



جمع وترتيب

عبد العزيز بن محمد الدويش

غفر الله له ولوالديه

ISBN: 9960-36-626-x